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PAPERS OF THE AMERICAN SCHOOL OF CLASSICAL  
STUDIES AT ATHENS.  
DISCOVERIES IN THE ATTIC DEME OF IKARIA,  
1888.\*

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IV. CHRONOLOGICAL REPORT OF EXCAVATIONS.

[PLATES III, IV, V.]

For an account of the manner in which our attention was directed to Dionysos, the reader is referred to the *Seventh Annual Report of the American School at Athens*, containing Professor Merriam's report as Director of the School for 1887-8. I was appointed by him to superintend excavations at Dionysos, in case it should seem advisable to undertake such work, and toward the last of October 1887 we made a trip to examine the district; as a result of this, Professor Merriam decided to take down the walls of the ruined church and see if the identity of the spot could not be fixed beyond doubt by inscriptions and other data. Permission to excavate was applied for at once, but was not obtained till the month of January; and on Monday, Jan. 30, work was begun with six workmen, the plan being to clear the ground in the immediate vicinity of the church and to remove the walls. PLATE III gives the appearance of the church before work was begun, and shows the ancient monument which had been transformed into the apse of the church. The most important find made during the first three days was that of the wall-blocks and flat roof-pieces of this monument. These were found directly behind the apse, where the architrave had been lying ever since the time of Chandler.<sup>1</sup> On Thursday I took two workmen to show me a stone which had "flowers and letters" on it. They led me nearly to the western extremity of the valley, and on a ridge called Κόκκινο Κοράφι, a short distance to the north of the road to Kephisia, they pointed out a grave partially un-

\* I desire to make acknowledgment of my great obligation to Professor Merriam for his direction, advice and constant assistance in all my work, and also to Dr. Waldstein and Dr. Tarbell for assistance and suggestions in the arrangement of this report.

<sup>1</sup> *Travels in Asia Minor and Greece*, vol. II, p. 200.

covered, and close to it the torso of a seated woman in very high relief, the head of which had been broken off and sent to Germany.

The grave was of a late period, though possessing an earlier boundary-wall of good construction. For one of the sides had been used a sepulchral stele which bore two rosettes and an inscription of the 4th century recording the names of the two deceased, one a Plotheian and the other an Ikarian. This inscription, as I believed, had never been published, and it seemed a discovery of importance in relation to the sites of the demes of Ikaria and Plotheia, the proximity of which had already been surmised. Not till some months later was it found that our inscription had already been seen and copied by Milchhöfer.<sup>2</sup> On the same day there was found to the west of the church a massive marble seat (PLATE IV and *Fig. 28*) which had been brought here from its original position, as was determined afterward by the discovery of other seats of similar form remaining *in situ* (at *K* on PLAN I).

On Friday, Feb. 3, work was carried on north of the church, and resulted in the most important discoveries of the first week, including a nude male torso of archaic style; a draped statue of a young woman, wanting the arms and head; a female head (afterward stolen) found directly above the draped statue but perhaps too small to belong to it; a fragment of a relief of the best period, representing a seated woman with a vessel in her right hand while with the left she holds the mantle away from her breast; three inscriptions, one a boundary-stone, the other two, decrees of the Ikarians. The one which came to light first was on a stele in perfect preservation and supplied absolute proof that here was actually the site of the deme of Ikaria (see *A. J. A.*, IV, p. 421)—more than this, that the official seat or centre of the deme could not be far distant. Gravestones with mention of the deme to which the deceased belonged establish nothing more than a possibility that the place of finding may have been the actual deme-site, but it is hardly conceivable that a public decree of a deme concerning only its internal affairs should be set up anywhere but within the limits of the deme. Thus, by the discovery of this inscription alone, the first object of our excavations was accomplished. During the remainder of this week the finds were of no special importance, and on the first of the following week a violent snowstorm obliged us to return to Athens.

Wednesday, Feb. 15, work was resumed, and the remainder of the week was devoted mainly to taking down the walls of the church and

<sup>2</sup>*Mith. Inst. Athen.*, 1887, p. 312.

to digging beneath it. These walls were formed chiefly of large blocks of marble taken from other structures, such as architraves, pieces of flooring, blocks from peribolos-walls, slabs ornamented in the Byzantine style and belonging to an earlier church; but with these were found also a large number of fragments of reliefs, statues, and inscriptions. Beneath the flooring in the centre of the nave we came upon the torso of an archaic draped statue; between the narthex and the nave was found, doing service as a sill, the archaic stele of a hoplite closely resembling the stele of Aristion (see *A. J. A.*, v, pp. 9-17); and from the substructure of the front wall there was taken a colossal head in the archaic style, and a stone having inscribed on one side a long pre-Eukleidean decree, and, upon the other, various accounts of moneys transferred from demarch to demarch. These are of different periods, the oldest showing the three-barred *sigma*. The two bases indicated on PLAN I of the excavations as *B* and *C* were below the level of the church, of which the front wall passed over *C*, and one of the side walls over *B*.

The work of the following week, beginning with Monday, Feb. 20, was devoted to laying bare the walls *ac* and *cd* of the structure *D*, and resulted in the finding of the upper portion of the torso of a Seilenos, a child's head, a bronze *anathema* incised with the figure of some divinity, and a tragic masked head. During the week beginning Monday, Feb. 27, the few days on which the weather was clear were employed in sinking trenches on the slight eminence immediately to the south of the site of the church. While some of these trenches yielded no result, one of them struck the large base or platform indicated on the plan as *I*, and another led to what proved to be the pronaos of the Pythion, where we found a small relief representing Apollo sitting on the omphalos with an adorant before an altar in front, and the inscribed threshold of the naos (*Fig. 27*). Work was continued at the same time on the lower level. The wall *ab* of *D* was laid bare, and just outside of it were found two hands, one of colossal and the other of less than life size—both of fine workmanship. A portion of the next week was employed in digging to a considerable depth within the walls of *D* and inside the peribolos-wall *E*, where there was a large mass of rubbish which had evidently been thrown in designedly as filling. This labor was well rewarded by the discovery, within the structure *D* about a meter below the bottom of the wall, of a portion of the beard of the archaic colossal head, every fragment of which is of value for deciding

the important questions suggested by it. A trench 3 m. deep and 10 long was run west from the end of the peribolos-wall without finding anything. On the upper level were disclosed the walls *L, M, N, O*, and the seats at *K*. Two days were devoted to work on a second site, about half a mile N. W. from the principal excavations, near the road, where a column with its drums strewn on the ground, and a portion of a wall seemed to invite investigation (see PLAN II). At the end of the column were found fragments of a large marble vase (*Fig. 30*), and near these the heads and necks of three griffins (*Fig. 31*).

On the week beginning Monday, March 12, one day was given up to the thorough clearing out of the little enclosure in the locality just referred to, but the remainder of the time was spent on the principal site, in laying bare the whole of the Pythion and the structure *G*; so that all the outlines can be made out (PLATES IV, V). This completed our work for the spring of 1888.

On November 13, work was resumed with the object of clearing away the large mass of soil between the Pythion and the two bases on the lower level. Last spring, a trench was cut here down to virgin soil, without revealing anything, but it seemed advisable to clear out the whole mass, in order to leave no possibility untested. The results were of less importance than those previously attained, but were still of value, especially when we remember that every stone *in situ* is of the greatest moment in making out any general plan. South of the base *B* were found two smaller bases for votive offerings. The wall *O*, which seemed last spring to belong to some building, was found to extend both ways for a short distance, then to diverge at each end for about two meters, and there stop. This wall is thus shown to be of entirely different character from what had been supposed. The sculptural finds in this part of the excavations consisted of a haunch of a lion or griffin and a male portrait-head of the Roman period. An overhauling of the *débris* on the southeast of the apse yielded a few fragments which had been overlooked last year, one of these of great importance, namely, the left thigh of the archaic draped torso, proving that it was a seated statue. To the north of wall *E* there was found last year a platform of rather rough stones laid close together. It was our intention to follow out this platform this year, and discover, if possible, what it was. For this purpose a passage was cut along the wall *bc* of *D* in order that the workmen might have an easy exit. About half-way between the two ends of *bc* was found a huge marble slab cut pyramidally on one side and

hollowed out on the other. On the side, along the three edges which are intact, are sculptured five strange objects. A corner piece having on it a similar object was found last year. The platform was found to continue to the west, but the great depth of the soil deposited over it made the work so slow that it seemed best to abandon it, at least temporarily, and to devote all our resources to clearing up the whole space within the precinct.

Some excavations on a small scale were made in various parts of the region where it seemed that there might be graves. Upon the ridge which runs down from Pentelikon close to the site of the chief excavations, we found a sarcophagus of Hellenic workmanship, absolutely without ornament but very beautifully finished. It contained a skeleton, but no remains of vases. In another place, to the west of the principal site, we discovered a wall 14.85 m. long, constructed of two courses of blocks averaging 1.20 m. long, and 0.80 m. high. A space about 6.00 m. wide was cleared away behind this, and at a depth of 1.60 m. a marble urn was found, filled with ashes and the bones of a child, together with a few fragments of vases. There was a precisely similar urn in the nave of the old church before our excavations were begun, this having probably served as a font: the bottom of still another one was found in the course of the excavations: we have thus abundant evidence that at Ikaria, as perhaps in all parts of Greece, cremation was practised contemporaneously with the burial of the body.<sup>3</sup>

In the valley along the course of the old road, northwestward, are several short walls forming the front of separate grave-enclosures, perhaps family *μνήματα*.<sup>4</sup>

In the second week in January, 1889, the excavations were continued during a few days. The platform outside wall *E* was entirely cleared, and a trench was sunk in the terrace N. W. of the excavation. The virgin soil was reached at a depth of over two meters, but nothing was found. We must therefore be content with a negative result, which, indeed, is not without value.

## V. TOPOGRAPHY OF THE IKARIAN DISTRICT.

A word may first be said upon the name of the district where the excavations were made. In a note which the Ephor-General of Anti-

<sup>3</sup> Cf. BECKER-GÖLL, *Charikles*, III, p. 132 ff.; HERMANN, *Privatalterthümer*, § 40.

<sup>4</sup> DEMOSTHENES, *vs. Eubulid.* § 28; *vs. Makart.* § 79.

THE  
NORTH EASTERN PART  
of  
**ATTICA**

*Prepared from the French Surveys  
with the assistance  
of*

M<sup>r</sup> Aldenhoven.

*Athens, 1834*



quities, Mr. Kabbadias, furnished to Professor Merriam in the autumn of 1887, giving directions for finding the site, the name was written *σὺν Διόνυσσο*. Afterwards, I was careful to note how the workmen, who were peasants from the surrounding region, spoke of the place, and I never once heard *σὺν Διόνυσσο* except where the preposition *εἰς* would naturally be used (*e. g.*, *Πᾶμεν σὺν Διόνυσσο* = *Πηγαίνομεν εἰς τὸ Διόνυσσο*). However, this would not determine whether the name were masculine or neuter, since the vernacular, with certain exceptions, drops the final *ν* of the masculine accusative singular. Mr. G. Heliopoulos, the brother of the owner of the property, informs me that *Διόνυσος* is the correct form, and that it is so written on the old Turkish map which came into the owner's hands at the time the property was purchased. *Dionysos* is, moreover, the form given on Leake's map in some of the later copies of his *Demi of Attica*, and also by Rangabé.<sup>1</sup> Curtius and Kaupert<sup>2</sup> write *Dionyson*, which is undoubtedly incorrect.

In the speech of the people it is always *Dionyso*. It seems extremely probable that the name is a reminiscence of the cult of *Dionysos* applied to the whole region, and has remained in the mouths of the people for more than two thousand years. According to Chandler,<sup>3</sup> who visited the place in 1766, the church was sacred to St. *Dionysios*, and so it is given on Finlay's map<sup>4</sup> of the region, but Rangabé "would not venture to say that the church was dedicated to this saint." While we were taking down the walls of the church, some of the workmen spoke of St. *Dionysios* being present; but this may have entered their heads merely from the similarity of the name. Mr. Heliopoulos says that it is not known to what saint the church was dedicated, and there seems to be now no solid tradition that it was sacred to St. *Dionysios*. But nearly all of the peasant families in *Stamata* are newcomers of the present century, and perhaps among the inhabitants whom Chandler found in Old *Stamata* there may have been a genuine tradition. If the older church structure was actually sacred to St. *Dionysios* the *Areopagite*, not the *Zakynthian* saint, this would be an instance of the frequent transfers from the ancient religion to hagiology. But that in any case the name of the region owes its origin directly to the ancient cult of the wine-god and not to the saint succeeding him is evidenced by the fact

<sup>1</sup> *Antiquités Helléniques*, No. 985.

<sup>2</sup> *Karten von Attika*, XII (Pentelikon).

<sup>3</sup> *Travels in Asia Minor and Greece*, vol. II, p. 200.

<sup>4</sup> *Remarks on the Topography of Oropia and Diacria*. This map, somewhat reduced, was used for the *Seventh Annual Report* of the School, and is again utilized here.



that the name is *Dionysos* not *Dionysios*. Here, then, at Dionysos we have the site of the deme of Ikaria. The spot at which the principal excavations were made appears on the upper edge of Curtius and Kaupert's map of Pentelikon. Here was the ἔδρα, the political and religious centre of the deme. Let us attempt to determine its boundaries. To the north, close to the deme-centre, looms up the height which on Leake's map is called *Aforismó* and on that of Curtius and Kaupert, *Stamatavuni*. The name *Aphorismó* is sometimes applied more distinctively to the height at the end of the range, close to Vraná.<sup>5</sup>

The name *Stamatavuni* (*Stamata Mountain*) is unknown among the peasants here who call it, rather, in Albanian *Māl'*<sup>6</sup> *Dionyso* (*Mountain of Dionysos*). This height is the turning-point of a whole range reaching to the Marathonian plain on the north and the Kephisian plain on the west, but towers far above the rest of the range with the exception of *Aphorismó*, which seems to be of about the same elevation. Here we certainly have the ancient *Mons Icarius*, the name being, perhaps, extended to the whole range.

To the east of the excavations are three terraces, on one of which are remains of a fine marble wall of a good period, which must have belonged to a building included in the limits of the deme. Beyond these terraces is a deep ravine, through which a path leads to Marathon, and here may be placed the eastern boundary of the deme. Crossing several ridges beyond this ravine, we arrive at the ruined village of *Rapedosa*,<sup>7</sup> where Leake placed *Ikaria*; and *Hanriot*,<sup>8</sup> *Tithras*. This locality would naturally be a site for a deme, but there are no remains in the village to show that there actually was here a deme-centre of importance. There is hardly a piece of marble to be found, all the walls being composed of rough blocks of mica-schist. Still further to the east is the range called *Argaliki*, which skirts the coast, leaving room for the present carriage-road from Athens to Marathon. This is the mountain which Leake thought to be *Mons Icarius*. The southern

<sup>5</sup> LEAKE fixes the name here in his text (*Demi of Attica*, p. 78), though he gives it a wider range on his map.

<sup>6</sup> Pronounced nearly *mālya*.

<sup>7</sup> *Rapentosa*, *Rapendosa*, or *Rapendosia* are the usual spellings, but *Rapedosa* as given in Curtius is correct, as it is an Albanian word (*Rape-dosa*), and has no n-sound. *Rapentosa* must be a mere transliteration of the modern Greek pronunciation. But neither in English nor in German is there any excuse for inserting *n*. *Rapatosa* and *Rapotosa* are given on Finlay's two maps of this region.

<sup>8</sup> *Recherches sur la topographie des dèmes*, p. 168.

boundary of Ikaria is formed by the steep and rugged side of Pentelikon, from which a low ridge runs down to the seat of the excavations. Upon the eastern side of this ridge was found the unornamented Greek sarcophagus described above. It is not unlikely that there were buildings belonging to the deme along the ridge; several terrace-walls are still visible on the slopes. To the east of this elevation the plain extends for a considerable distance before meeting the main range of Pentelikon, and there was room here for a considerable population. But habitable land in greater extent is afforded by the valley which stretches north-westward from the deme-centre, between Pentelikon on the southwest and the range which begins in the Kephisian plain on the north, and rises gradually until it culminates in the height Mal' Dionyso. The ancient road leading through the valley can be traced in several places by its border-lines of graves. The enclosure with the fallen column (see PLAN II) was close to the road directly opposite a grave-enclosure. About a quarter of a mile west of *Κόκκινο Κοράφι* are several huge marble blocks which must have belonged to a structure of large dimensions. One of these blocks is 1.68 m. long, 1.20 m. wide, 0.60 m. thick. The inscription on the stele found at *Κόκκινο Κοράφι* established a certain probability that the site of the ancient deme of Plotheia was near; but the recent excavations conducted for the American School by Mr. Washington at Old Stamata have resulted in the finding of three dedicatory inscriptions of Plotheians, one of them upon a large altar not easily to be moved any great distance; so that the Plotheian deme-seat, with its various temples, mentioned in an inscription published many years ago,<sup>9</sup> may be placed almost with certainty at Old Stamata, which is situated just beyond the ridge that bounds the Ikarian valley on the northeast. A road leads from Old Stamata across the ridge to the road which passes through the valley to Dionysos, the journey from Plotheia to Ikaria requiring about an hour. Another road leads up from *Κόκκινο Κοράφι* to the present village of Stamata, passing quite near Old Stamata. It is not impossible that the territory of Plotheia extended down to *Κόκκινο Κοράφι* and touched the territory of Ikaria in the valley; but the range of hills seems a natural boundary, and I am more inclined to think that the whole valley, including the locality where our stele was found, was within the limits of Ikaria.

<sup>9</sup> *C. I. A.*, II, 570.

Now that the sites of both Ikaria and Plotheia have been determined, we ought to be able to make a reasonable conjecture as to the position of another deme which is usually grouped with these two, namely Semachidai. The similarity of the myths of Ikaria and Semachidai has been noted by Leake<sup>10</sup> as evidence of the contiguity of these two demes; and that Semachidai was near Plotheia is proved by the fact that they were both members of a community called Epakria,<sup>11</sup> of which more below. Now, in which of the neighboring localities where ancient remains are visible can we with the greatest probability place the site of Semachidai? About a quarter of a mile west of Old Stamata is a small hill, called Bāla by the Albanians, upon the sides of which are a few unimportant remains, mentioned by Milchhöfer.<sup>12</sup> Still further to the west, beside the road leading from Kephisia to Stamata, are some ancient remains, including some large bases for votive offerings. The locality is called Old Spata. The place called Bāla was undoubtedly a portion of Plotheia, and the remains at Old Spata are not of a nature to encourage the hypothesis that there was a distinct deme-centre there. North of the present village of Stamata, at a distance of perhaps a mile and a half from Old Stamata, is a place called Amygdalésa. Here excavations were made by Mr. Washington, but no inscriptions identifying the place were found. Although the remains show that there were ancient buildings on this site, I do not feel satisfied that it indicates the position of a deme-centre. But the site, which is only a few rods away from the present road to Marathon, would be entirely suitable for the deme of Hekale.<sup>13</sup> Hanriot<sup>14</sup> maintains that the present village of Stamata is on the site of Hekale, and Lolling<sup>15</sup> thinks this possible. But at Stamata itself there are, so far as I know, no ancient remains whatever. Leake<sup>16</sup> placed Hekale at the village of Grammatiko, Kastromenos<sup>17</sup> prefers Kalentzi.

Following the road to Marathon over several ridges, after a walk of about three-quarters of an hour from Stamata, a vale called *Κουκου-*

<sup>10</sup> *The Demi of Attica*, p. 104.

<sup>11</sup> STEPHAN. BYZ.: *Σημαχίδαι*, δῆμος Ἀττικὸς, ἀπὸ Σημάχου, ᾧ καὶ ταῖς θυγατράσιν ἐπεξενώθη Διόνυσος, ἀφ' ὧν αἱ ἱερεῖαι αὐτοῦ. Ἔστι δὲ τῆς Ἀντιοχίδος φυλῆς. Φιλόχορος δὲ τῆς Ἐπακρίας φησὶ τὸν δῆμον. C. I. A. II, 570: ἔποι ἂν δέ[η ΠΛ]ωθέας ἅπαντας τελεῖν ἀργύριο[ν ἐς ἰ]ερά, ἢ ἐς Πλωθέας ἢ ἐς Ἐπακρέα[ς ἢ ἐς Ἀ]θηναίους, κτλ., where the arrangement of the words seems to indicate a progress in each case from a smaller to a larger body.

<sup>12</sup> *Mith. Inst. Athen.*, 1887, p. 312, where the name is wrongly spelled *Pala*.

<sup>13</sup> PLUT. *Theseus*, § 14.

<sup>14</sup> *Recherches sur la topographie des dèmes*, p. 167.

<sup>15</sup> BAEDEKER, *Griechenland* (1888), p. 127.

<sup>16</sup> *The Demi of Attica*, p. 122.

<sup>17</sup> *Die Deme von Attika*, p. 80.

νάρη is reached, lying at the foot of Mt. Aphorism<sup>6</sup>, and shut in on all sides except the south. At about the centre of the opening there are ruins of a church and a monastery, in the walls of which are utilized many large blocks that must have belonged to ancient structures. Two reliefs mentioned by Milchhöfer<sup>18</sup> are lying on the ground close by. This spot has not, so far as I know, been mentioned as a deme-site by any of the numerous writers on Attic topography, but there are few places of which such an assertion can be made with greater plausibility. The circumstance that the plain is shut in on nearly all sides practically excludes the possibility that the remains which are here visible have been brought from a distance. If the ancient road to Marathon followed the same course as the present one, which crosses the northern extremity of this open space, and then divides, one branch leading to Vraná, the other to Marathona, then Koukounári would be as likely a site for Hekale as Amygdalésa. But the ancient road to Marathon may have been more direct than that of to-day, which turns rather abruptly to the right just after passing Amygdalésa. The demolition of the walls of the structures here would probably lead to the discovery of some inscription which would settle the identity of the site; but the owner, Mr. Heliopoulos, is not at present willing that this should be done. I am disposed to think, however, that we have here the site of the deme of Semachidai. We have literary evidence that the Epakrian community was situated near the Marathonian Tetropolis,<sup>19</sup> and it is interesting to note that, on Finlay's map<sup>20</sup> of this district, Epakria is so placed as exactly to cover this vale of Koukounári, and to include Old Stamata, also running down to the south into the region of Rapedosa and Ikaria. In his text, Finlay says: "Epakria bordered on the Tetropolis and apparently embraced the northern and eastern slopes of Pentelicus, but neither its extent nor the situation of its capital can be determined." Hanriot and others have attempted to locate it in the region north of Marathon. Now that we can form a more accurate idea of its position, having definitely located one village included in it, we have new reason to look with interest upon the history and development of the community.

Philochoros, as quoted by Strabo,<sup>21</sup> states that Kekrops first brought

<sup>18</sup> *Mith. Inst. Athen.*, 1887, p. 313, where the place is wrongly called *Kukunarti*.

<sup>19</sup> BEKKER, *Anecdota Graeca*, I, p. 259: 'Επακρία· ὄνομα χώρας πλησίον τετραπόλεως κειμένης.

<sup>20</sup> *Remarks on the Topography of Oropia and Diacria*.

<sup>21</sup> STRABO, IX. 1.20: Κέκροπα πρῶτον εἰς δώδεκα πόλεις συνοικίσαι τὸ πλῆθος, ὧν ὀνόματα Κεκροπία Τετράπολις Ἐπακρία Δεκέλεια Ἐλευσίς Ἀφίδνα (λέγουσι δὲ καὶ πληθυντικῶς Ἀφίδνας) Θάρικος Βραυρῶν Κύθηρος Σφηττὸς Κεφισιά . . . .

the population of Attika together into twelve πόλεις (which must mean communities rather than cities), and he gives the names of these with one omission. One of these was Tetrapolis, which we know was made up of the four villages, Marathon, Oinōe, Probalinthos, and Trikorythos; another was Epakria. The statement of Philochoros is undoubtedly founded on a genuine tradition, although we cannot put confidence in the number twelve, which may have been chosen by the historian as corresponding to the number of the original phratries. As Wilamowitz suggests,<sup>22</sup> topographical researches are the most trustworthy means of determining how many of these old communities there were. It is useless to attempt, with Leake,<sup>23</sup> to reconcile with the statement of Philochoros a certain passage which occurs in nearly the same form in both the *Etymologicum Magnum* and Soudas: Ἐπακρία χώρα Ἀθηναίους πάλαι κωμηδὸν οἰκοῦντας πρῶτος Κέκρωψ συναγαγὼν κατέκισεν εἰς πόλεις δυοκαίδεκα· καὶ τὴν τῶν πολιτῶν ἐπωνυμίαν ἀφ' ἐαυτοῦ Κεκροπίαν προσηγόρευσε· δύο δὲ τετραπόλεις ἐκάλεσεν, ἐκ τεσσάρων πόλεων ἐκατέραν μοῖραν καταστήσας· τρεῖς δὲ τὰς λοιπὰς ἐπακρίδας ὠνόμασε· καὶ ἡ προσεχὴς χώρα ταύταις ταῖς τρισὶν αὐταῖς Ἐπακρία ἐκαλεῖτο. This must be looked upon as merely a forced attempt to make up the number of twelve communities from the few which survived as such in the historical period. The only value of the passage lies in its record of the tradition that Epakria was composed of three villages, and this is generally accepted as a fact by modern writers on Greek Constitutional History. Thus Busolt<sup>24</sup> speaks of *der Semachidai, Plotheia und eine dritte Gemeinde umfassende Verein der Epakrier*.

What was this third village? Hanriot<sup>25</sup> conjectured that it was Ikaria, but he had nothing on which to support his conjecture, as he did not know the site of even one of the three demes, nor was he able to prove that Ikaria was in the vicinity of Plotheia. But, now that we know that Ikaria and Plotheia were adjacent demes, I think that his conjecture may be renewed with much greater probability. Let us continue with the history of Epakria, which gains a new interest for us if, as I believe, Ikaria was actually the third member of the union. Now, although these old unions had already lost all political significance previous to the historical period, some of them survived all the reforms, even that of Kleisthenes, under the guise of religious communities. Thus,

<sup>22</sup> *Philologische Untersuchungen*, I, p. 123.

<sup>23</sup> *The Demi of Attica*, p. 30.

<sup>24</sup> *Staats- und Rechtsalterthümer*, § 115, in *Handbuch d. kl. Alter*.

<sup>25</sup> *Recherches sur la topographie des dèmes*, p. 152.

an inscription<sup>26</sup> found between the present village of Marathona and the sea shows that in the fourth century the four demes of the Tetrapolis maintained a religious community of which there was an archon, perhaps chosen in turn by the different demes, and also four *ἱεροποιοί*, one from each deme. The decree of the deme of Plotheia, already referred to more than once, shows that Epakria also survived as a religious community after it had lost all political significance.

The name of Epakria is met with in certain inscriptions in a quite different sense, namely, as a *τριπύς*.<sup>27</sup> A *τριπύς* was a third part of a tribe, a division adopted for convenience in naval assessments.<sup>28</sup> Late historians and lexicographers speak of the *τριπύς* as a division of the old tribes prior to Kleisthenes; but this may be nothing more than an attempt to trace a historical institution back to the mythical period. But Epakria as a *τριπύς* cannot be identical with Epakria as a community, for one deme, Semachidai, belonged to the tribe Antiochis, while Plotheia and Ikaria were of the tribe Aegeis. Dittenberger<sup>29</sup> suggests, however, that, while these religious communities were usually composed of demes of different tribes, it would be natural that, because of the membership of one or more demes of a tribe in such a community, one *τριπύς* of this tribe should be named from it. Applied to the particular case in point, this would imply that the most important demes in one *τριπύς* of the tribe Aegeis were Ikaria and Plotheia; and that, since these were two of the three demes constituting the religious community of Epakria, the name of this community was transferred to the *τριπύς*.

## VI. ARCHITECTURAL REMAINS.\*

[PLATES III, IV, V.]

Our architectural work at Ikaria centres about the remains of a monument of semicircular form (A: PLAN I; see PLATES III and IV), used in

<sup>26</sup> *Mith. Inst. Athen.*, 1878, p. 261 = DITT., *Syll.*, 304.

<sup>27</sup> ROSS, *Demen von Attika*, p. 8; DITT., *Syll.*, 300.

<sup>28</sup> DEMOSTH. XIV. 23. <sup>29</sup> *Hermes*, XVI, p. 187.

\* Thanks are due to Mr. S. B. P. Trowbridge for making the original plan of the excavations, to Messrs. H. S. Washington and R. W. Schultz for additions and elevations, and to Professor W. R. Ware for preparing these for reproduction, and for the restoration of the semicircular monument showing the object of the vertical band on the front stones, viz., to produce the effect of pilasters. The Plates are from photographs by Professor Louis Dyer.

later times to form the apse of a Christian church. The front portion of the substructure, the pavement, and the first course of blocks have the appearance of being *in situ*; but the rear of the substructure has been repaired at a late time, as is evidenced by the presence in it of bricks and mortar, and of a block which was originally one of the end pieces of the uppermost course, holding the architrave. The floor

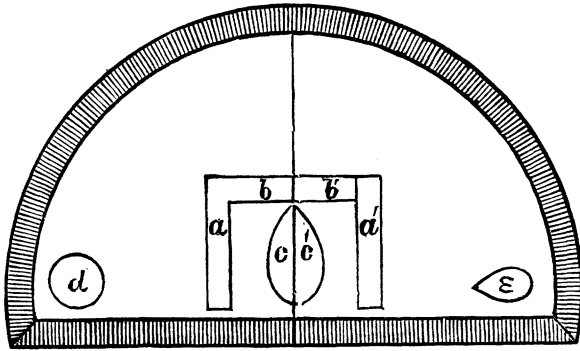


FIG. 21.—Upper surface of roof of Choregic Monument.

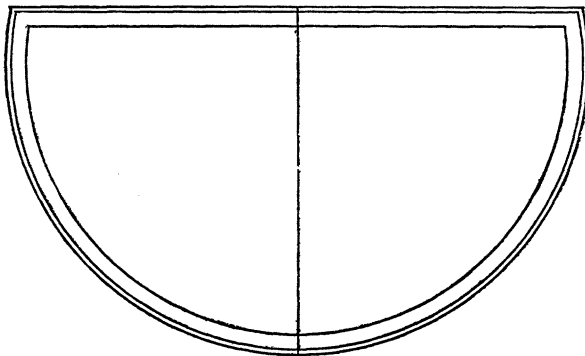


FIG. 22.—Lower surface of roof of Choregic Monument.

has spread somewhat, and one of the blocks in the lowest course has been broken, allowing its fellows to slide in toward the centre. A groove in the upper stones of the substructure shows the original position of the lowest course. In the second course, as now existing, all the blocks are of different heights. One block, now in the interior, appears to have been originally an end piece, as is shown by the projecting vertical band at the end, so that not more than one block of this course can

be *in situ*. Behind the apse, an architrave with an inscription had long been exposed to view, and, during the first few days of our excavations, there were found two large slabs fitting together and forming a semicircular roof, and also seven blocks similar to those in the apse. As the roof-pieces afford the surest basis for a reconstruction of the monument, both lower and upper sides are shown in *Figures 21, 22*. The

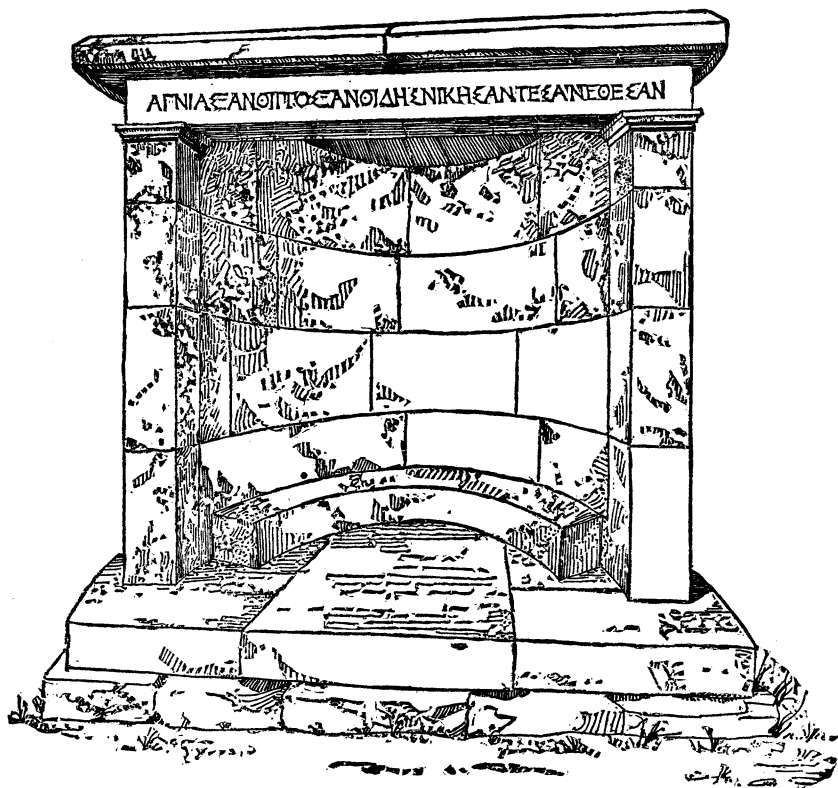


FIG. 23.—Choregic Monument restored.

under side, which is worked smooth, is surrounded by a shallow channel, 0.10 m. wide and 0.015 m. deep, the edges of which are carefully beveled. This channel undoubtedly overlapped the walls at the sides and the architrave in front, the overlapping portion forming a simple cornice. Taking the measurements inside the channel as representing accurately the dimensions of the original walls, we will compare them with those taken from the other pieces. The length of the interior arc



is 4.83 m. The present interior length of the first course, of which the height is 0.82 m., is 4.74 m., leaving 0.09 m., which is accounted for by the end blocks at both sides being broken. The height of the two blocks which supported the architrave is 0.635 m., and, taking the other two stones that have the same height as also belonging to the upper course, we obtain a length of 4.82 m. The blocks are roughly cut, so that a difference of one centimeter in the measurements may be passed by. For the two original intervening courses, there are eight blocks, four having a height of 0.65 m., and four of 0.625 m. Of the four of the latter height every stone is intact, and these give a length of arc of exactly 4.83 m. One block of the remaining course is broken on one edge; and the length of the stones of this course comes to 4.81 m. The front width of the roof-pieces inside the channel is 2.83 m., which agrees perfectly with the length of the architrave. The extremities of the architrave are not square, but are cut with a curve corresponding to that of the walls. Comparing the measurements of the architrave with those of the end pieces of the upper course, the widths of the cutting and of the architrave are found to be exactly the same, being 0.36 m., but the depth of the cutting is 0.40 m., while that of the architrave is only 0.315 m., leaving a space of 0.085 m., which must have been filled by small capitals. *Fig. 23* gives the front elevation of the monument, as restored from the existing remains. There may also have been columns, one on each side, as in a temple *in antis*; but no remains of such columns were found, nor does the architrave show any trace of such supports. The roof undoubtedly held adornment of some sort, as is shown by the cuttings on the upper side of the stones. The presence of such adornment and the inscription on the architrave, besides the general form of the structure, constitute the data from which we must form our conclusion as to the character of the monument. That it was a memorial of victory is set forth by the inscription; but are we justified in holding that the victory had connection with the choregia, and thus in calling it a choregic monument?

The choregic monuments of which we know the exact form are three, all at Athens: the well-known monument of Lysikrates in the Street of the Tripods; the monument of Thrasyllus, which, up to the time of the Greek Revolution, stood above the Dionysiac Theatre on the south side of the Akropolis, drawings of it being given by Stuart and Revett;<sup>1</sup>

<sup>1</sup>*Antiquities of Athens*, vol. II, chap. IV, pls. I, II, III, ff.

and the monument of Nikias, which Dr. Dörpfeld has reconstructed from the fragments found in the Beulé gate.<sup>2</sup> The monument of Lysikrates is an elaborately ornamented circular building, counted among the earliest surviving examples of Corinthian architecture. Upon the roof is a large three-branched akroterion disposed as a base for holding the tripod, and the architrave bears the inscription,<sup>3</sup> which has the regular form of an official choregic memorial. The monument of Thrasylos was in the form of a portico, having upon the roof a statue of Dionysos, which is now in the British Museum. Whether the tripod rested on the knees of the seated statue, as some maintain, or was displayed in the interior of the structure, is still an unsettled question. For the inscription, see "*Choregia*." The monument of Nikias had the façade of a small hexastyle Doric temple. There is nothing to show where the tripod was placed. For the inscription on the architrave, see "*Choregia*."

We will now compare the Ikarian monument with these three chief examples. The Nikias and Thrasylos monuments are both of such form that they admit of being called *ναοί*, the word which Pausanias uses in describing the structures on the Street of the Tripods. The foundation of a fourth choregic monument, now exposed in the cellar of a house near the Lysikrates monument, is of quadrangular shape. A semicircular exedra-like form, such as that of the Ikarian monument, has been unexampled among choregic monuments; but the number which we know is so small, and the variety exhibited by even these few so great, that this does not make positively against identification of the monument at Ikaria as choregic.

The surface of the upper side of the roof-stones (*Fig. 21*) is rough, and the top is surrounded by a bevel 0.11 m. wide on the curved side and 0.13 m. across the front. The socket at *d* is circular with a diameter of 0.22 m., that at *e* is about 0.32 by 0.24 m., but very roughly made. The right-hand side of the central socket has been split away, as is indicated by dotted lines in the sketch, but a fragment found in the débris shows that the original cutting was the same as on the other side; *a* and *b* form one continuous cutting, but *b* is cut two centimeters deeper than *a*; the cutting *c* is only 0.03 m. deep. I have no opinion to advance as to the nature of the object which these cuttings were made to receive. I hold that they could not have been intended for the direct support of a tripod, and that so complicated an arrangement

<sup>2</sup> *Mith. Inst. Athen.*, 1885, p. 217 ff.

<sup>3</sup> *Dirr. Syll.*, 415.

would not be necessary for a tripod-base. If the top of the monument was adorned with a group of figures, a tripod might have been displayed in connection with the figures, or within the monument. As I take it, the roof-pieces furnish no data which make decisively either for or against the choregic character of the monument.

The inscription on the architrave (*Fig. 23*) reads :

ΑΓΝΙΑΞΞΑΝΘΙΟΓΡΟΞΞΑΝΘΙΔΗΣΝΙΚΗΞΑΝΤΕΞΑΝΕΘΕΞΑΝ

Ἀγνίας, Ξάνθιππος, Ξανθίδης, νικήσαντες ἀνέθεσαν :

"Hagnias, Xanthippos, and Xanthides, having won, dedicated (this monument)."

The height of the letters varies from 0.05 to 0.06 m. This inscription was first seen, in 1766, by Chandler, who gave the first word as *Αἰνίας*.<sup>4</sup> *Αἰνίας* is given also by Böckh,<sup>5</sup> by Rangabé,<sup>6</sup> and again by Milchhöfer in his letter to the *Philologische Wochenschrift*.<sup>7</sup> But the second letter of the first name is certainly a *gamma*, and thus we have, in place of a name of which there is no absolutely certain occurrence,<sup>8</sup> a name by no means uncommon and used in Ikaria, as we know from two inscriptions<sup>9</sup> in which one Ἀγνίας Ἰκαριεύς<sup>10</sup> is mentioned as a trierach. The use of ἀνέθεσαν and the circumstance that the victors are three in number would show that the inscription, if choregic at all, belonged to the class of private monuments. But, even under this supposition, there would be difficulties, inasmuch as the two known choregic inscriptions in which three victors are mentioned<sup>11</sup> seem best explained by the fact that the three are of one family, while in the present case there is nothing to indicate any relationship.<sup>12</sup> But, aside from the preceding, the fact

<sup>4</sup> *Travels in Asia Minor and Greece*, vol. II, p. 200.

<sup>5</sup> *C. I. G.*, 237.

<sup>6</sup> *Antiquités Helléniques*, vol. II, 985.

<sup>7</sup> The inscription is repeated in the volume of the *C. I. A.*, II, which has just appeared, No. 1317, and ΔΙΝΙΑΞ is given on the authority of Lolling. KÖHLER remarks that, if confidence can be placed in Lolling's copy, the inscription cannot be earlier than the beginning of the second century B. C.; but I see nothing in it which would preclude the idea that it is as early even as the fourth century.

<sup>8</sup> *C. I. G.*, 4668: 5377, 7789 are fragments, and the exact form of the name is not certain.

<sup>9</sup> *C. I. A.*, II, 794, 811.

<sup>10</sup> See *Seventh Annual Report of Am. School at Athens*, pp. 87-8.


<sup>11</sup> DITT., *Syll.*, 422, and *Inscr. No. 7 from Ikaria* (*Amer. Journal of Archaeology*, v, 28).

<sup>12</sup> REISCH, *De Musicis Graecorum Certaminibus*, takes this as a choregic inscription of a nature similar to that in Dittenberger referred to in last note, which he believes to relate to several different contests.

remains, that there is no mention whatever of the choregia in the inscription. What justification is there for holding that χορηγοῦντες or χορηγήσαντες was tacitly understood, as one is compelled to hold if he maintains that the monument is choregic? To be sure, from the size of the monument, it is not easy to believe that it was commemorative of any less important victory than that of the choregia, and if the presence of a tripod could be proved, as it can be in the case of another base the inscription upon which omits the χορηγῶν (*Ikarian Inscr. No. 6, Amer. Journal of Archaeology*, v, 27-8), we should be justified in supplying χορηγοῦντες in the inscription. But the remains preserve nothing to show decisively that the monument was choregic; so, while not absolutely denying that the monument may have been choregic, it seems to me that this attribution should still be held in suspense.<sup>13</sup>

The base *B* (PLAN I), measuring 2.615 by 1.66 m., is constructed of three marble blocks fitted closely together but not held by clamps. The surface is well finished, but the edge toward the base *C* is smoother, showing that another course of slabs covered the whole surface except at this edge. Close to this base, and at the same depth, was found the torso of an archaic seated statue; and it seems probable that this was the object which the base supported. The three blocks rest directly on the earth, without any substructure. The base *C* consists of a substructure of large roughly-hewn stones, and, above these, two marble blocks,

<sup>13</sup> [I cannot agree with Mr. Buck here. A careful review of all the evidence before us has led me to the belief that this monument could be choregic only, and I have so called it (*Report*, p. 54, etc.). The monument itself and the form of the inscription had already led RANGABÉ (*Antiq. Hellén.*, No. 985), MILCHHÖFER (*Berlin. philol. Wochenschrift*, June 18, 1887), REISCH (*Mus. Gr. Cert.*, p. 46) to this conclusion, without the results of our excavations before them, by which the decisive proof has been furnished. BÖCKH (*C. I. G.*, 237) and KÖHLER (*C. I. A.*, II, 1317) classed the inscription among those of agonistic or uncertain type. But its form is most closely allied to that of the Ikarian choregic Ergasos monument (see Mr. BUCK's article "*Choregia*," *Inscription No. 7*), and that of Timosthenes ("*Choregia*," Note 9, DITTENBERGER, *Sylloge*, 422), which has recently been found by Milchhöfer to have been rural likewise, from the Mesogaia near Kalyvia (*Mittheilungen Inst. Athen.*, 1887, p. 281). The omission of χορηγοῦντες and of the designation of kinship are due, I think, to one and the same cause, the thought that these were immaterial in consideration of the position of the monument, and a desire not to cumber the architrave with too much detail, conspicuousness being preferred to exactness. The omission of χορηγῶν occurs in four inscriptions of *C. I. A.*, II (1248, 1283, 1285, 1286), where the employment of χορῶ renders the reference certain. More important is the Ikarian Archippos inscription ("*Choregia*" *Inscr. No. 6*) mentioned above, in which the

smooth on the top and sides and bolted together by two clamps shaped thus , the surface measuring 1.88 by 1.61 m. Two upright bolts indicate that another course rested upon the two blocks *in situ*, and a border, of which the surface is slightly smoother, enables us to give the dimensions of the second course as 1.54 by 1.27 m. The remains would be well adapted for an altar-base. A large marble altar was found in the front wall of the church, its dimensions being: height, 1.115 m.; sides, 0.87 and 0.665 m. Around the upper margin runs a moulding, and in the top there is a cutting 0.06 m. deep and 0.10 m. wide. Around the bottom edge, also, a moulding was carried, this being now entirely broken away. Estimating its thickness at 0.02, and adding twice this, 0.04, to the measurements of the altar, we get for the bearing surface 0.91 by 0.705 m. If we suppose this to have rested on the second course of the base last considered, we shall have left a margin of 0.32 by 0.28 m.; but, if this seems too wide, we may insert a third step having the dimensions of 1.22 by 0.985 m., thus giving two steps about 0.15 by 0.14 m. In the structure *D*, *ab* and *bc* are foundation-walls formed of large oblong blocks roughly hewn on the outer side, and lined on the inner side with small uncut stones. The average length of the blocks is a trifle over one meter; the thickness of the wall is 0.65 m. The width of the facing-blocks varies from 0.35 to 0.50 m. Of the wall *ad* only a portion of the substructure is left and one stone of the upper course, distant 1.77 m. from the corner *a*. In *cd*, there

omission is quite as striking as in the monument under consideration. (To this may be added as a parallel case the omission to name the kind of chorus in three out of 22 inscriptions collected by Reisch; see "*Choregia*." ) This only reiterates a not uncommonly recurring fact, that the precinct itself was often regarded as sufficient indication of the purpose of a monument. The importance of the site of our excavations as a centre for dedications may be seen from the fact that 27 bases for this purpose were found. Of these, 8 were *in situ* and 5 were inscribed. All the latter related either to the drama or to its patron divinity. The only contest here of which our materials give any trace is that of the drama, and as the Hagnias monument is a local one, set in the midst of Dionysiac dedications, to what god should it be dedicated except to him before whose statue it probably stood? The question of a tripod is immaterial; indeed, according to Mr. Buck's argument in his "*Choregia*," the monument, if choregic, should have no tripod. The question whether one victory is intended, or more, and whether these victories were gained by father and sons or by each separately, is also immaterial. Certain it is, that there is victory, and there is dedication—undoubtedly to Dionysos. The monument is therefore choregic, and matches fitly with the record of Hagnias' two liturgies as trierarch of the State. And Hagnias is the only Ikarian of whom we have mention as displaying such liberality toward the State and toward his native deme.—A. C. M.]

is, besides the substructure, a course of the wall itself. This is of the peculiar double construction seen in all the walls here which are in any way finished. They are, as shown in *Fig. 24*, made up of stones cut evenly on the outside, but irregular on the inside, and, as an inner facing for these, of smaller stones cut evenly on the exposed side. The walls *ge*, which are of irregular polygonal stones, have no apparent connection with the building, and are probably older. Their upper surface is below that of the substructure-walls of the building. About 0.50 m. from the corner *d* and 1.25 m. below the wall *cd*, lies a sort of trough of schistous stone, the outside measurements of which are 1.32 by 0.80 m., the inside, 0.84 by 0.50 m. The depth of the hollow is 0.18 m. This trough or basin, evidently *in situ*, at such a depth must point to some very early occupation of the site. Exactly what was the



FIG. 24.

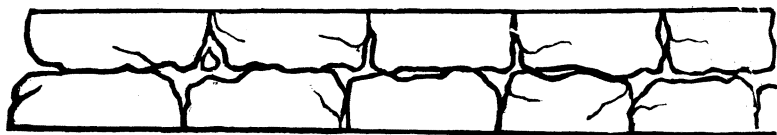
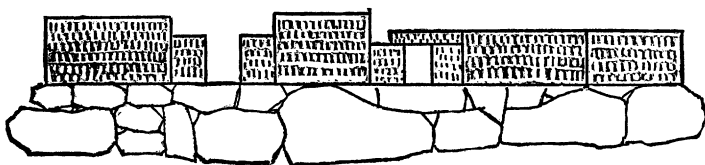


FIG. 25.

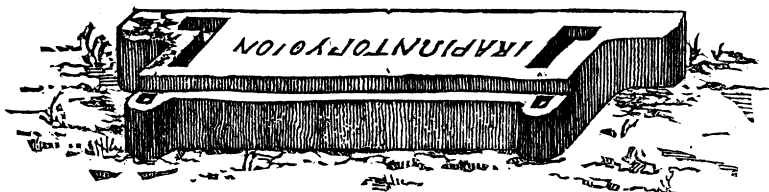
purpose of the structure *D*, I am unable to suggest. The wall *E*, 12.10 m. long, forms part of the peribolos-wall, which was in part made up by the walls of some of the buildings enclosed within the sacred precinct. This wall also is double, but the blocks are of large dimensions on both sides, as is shown in *Fig. 25*. *Fig. 26* gives a side view of the substructure and of the upper course, which now begins 4.03 m. from the corner *c*. The *Figure* shows the peculiar cutting upon the face of these stones, namely, in long *nicks* arranged alternately. The length of these nicks varies from 0.02 to 0.05 m. Along the whole length of this wall there extends on the outside, upon a level with the lower part of the substructure, a platform formed of irregularly shaped slabs. The greatest width of this platform is 2.28 m., but the average width is about 2 m.

The wall *F*, which terminates in a Byzantine grave, belongs to a late period, and is built of small stones. Upon it rested the column with the Ergasos inscription (No. 7). We turn now to the building *H*, which, as we know from an inscription on the door-sill, was the Pythion, or temple of the Delphian Apollo (PLATE V). This building is on a much higher level than the remains heretofore mentioned, the difference in level between the base *B* and the threshold of the Pythion being 2.074 m. Though much of the north side<sup>14</sup> of the temple has disappeared, not even the substructure of the wall on this side being left,<sup>15</sup> the material for a res-



*PART OF THE WALL OF THE PERIBOLOS.*

FIG. 26.



*THE THRESHOLD OF THE PYTHION*

FIG. 27.

toration is ample. The *anta* *b*, in the front, is 1.35 m. from the corner *a*. At the point *c*, the lower part of the opposite *anta* remains, broken off short; and, measuring 1.35 m. from this, we have the position of the corner *d*, of which the substructure is still extant. From the point *h*, on the line drawn at right angles to the corner as found, to *g*, the end of the threshold, is 2.95 m., while from the other end to the exterior face of the

<sup>14</sup> More properly northeast side, as the front does not face the east, but the south-east.

<sup>15</sup> This may be due in part to the fact that the water from the higher ground found an outlet by the north side, and had cut a channel several feet deep beside it, passing over the foundations of the building *G*.

wall *e* is 3.73 m. This threshold, shown in *Fig. 27*, is of very careful workmanship, and compares favorably, for instance, with the threshold which was unearthed by the excavations of the Athenian Archæological Society in the Peiræus.<sup>16</sup> Upon the surface is the inscription ΙΚΑΡΙΩΝΤΟΡΥΘΙΟΝ—Ἰκαριῶν τὸ Πύθιον, the Pythonion of the Ikarians.<sup>17</sup> The height of the letters varies from 0.06 to 0.07 m. They are of the fourth century; and, though the *Ο* and *Θ* of the last word are much worn, their outlines are still visible. It is very unusual for a Greek temple to be "labeled" in this way. At *i* and *k* are two upright slabs, 0.82 m. apart, probably holding up another slab, making a kind of table or altar; in front of these was found the relief with Apollo, Artemis, and an adorant. *l*, *m*, *n*, *o* and *p* are all bases for votive offerings, as in the pronaos of the Heraion at Olympia, and are apparently *in situ*. The internal dimensions of the pronaos are: width, 6.63 m.; depth, 1.83 m.

The cella is nearly square, its depth being 6.40 m. and its width 6.63 m. At the point *q*, 3.72 m. distant from the wall of the pronaos (measured in the interior), an insignificant wall, 2.55 m. long, projects toward the altar *r*, which is formed of four slabs of mica-schist overlapping each other at the ends, and filled in with small stones.<sup>18</sup> From the north side of the altar to the line of the north wall of the temple the distance is 2.78 m.; the altar, like the door, was thus not in the axis of the building, but was somewhat nearer to the south wall, while the door was considerably nearer to the north wall.

At *s* is a wall which separates the cella from a small chamber (ἄδυτον) in the rear, which had no entrance from the outside. At 2.00 m. from *s* a base (*t*) is inserted for some votive offering; *v* and *w* are two marble slabs similar in purpose to those (*i* and *k*) in the pronaos. The depth of the rear chamber is 1.36 m. The interior wall of the Pythonion is double, and is built with small stones on each face.<sup>19</sup>

<sup>16</sup> Cf. Πρακτικά of 1886, p. 83 and πίναξ 2.

<sup>17</sup> Cf. MEISTERHANS, *Grammatik d. att. Inschriften* (2), § 55, 9, and Note 1019.

<sup>18</sup> [These were packed so firmly within the upright slabs that they have seemed to me to indicate a foundation especially prepared for a very heavy object, such as a large statue.—A. C. M.]

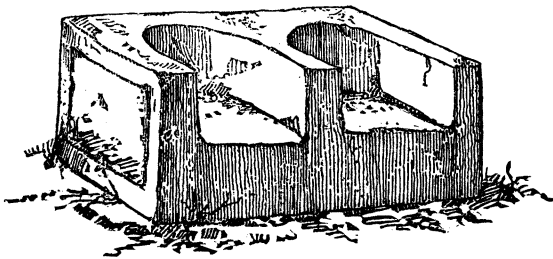
<sup>19</sup> [Dr. DÖRPFELD, who kindly visited the site with me, called my attention to a terracotta fragment among many, mainly roof-tiles, which I had saved from the earth-heap. This fragment showed that it was originally about a foot in diameter, formed like a pipe with a rim around the bottom. This was used, Dr. Dörpfeld said, for the purpose of admitting light through the roof into the garret above the ceiling, and was similar to contrivances found at Pompeii.—A. C. M.]



Abutting on the Pythion in the rear is the structure *G*, possibly for the priests. Of its wall *ab* the substructure is complete; of *ac* only scattered blocks of the substructure remain; of *cy* we have both substructure and some of the upper wall: *cy* was not built into *xz*, but terminated against it, *yz* forming a common party-wall for the two buildings.

*I* is a large base or platform made up of at least twenty marble slabs, of which fifteen are still in place. Here may have been the great altar of the deme-centre.<sup>20</sup>

At *K* there are two massive marble seats, one a double seat (arms broken) finished smooth on the right-hand side, and on the other side finished smooth only on the edges, evidently intended to fit to another seat. The other seat is single, and is so worked as to show that it was



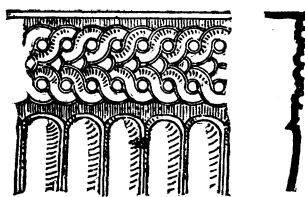
ONE OF THE DOUBLE SEATS

FIG. 28.

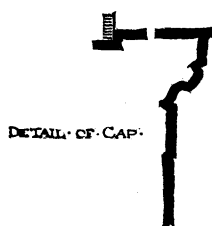
fitted to others on both sides. The back of this seat is quite gone. The heavy slabs upon which the seats rest are *in situ*, although they have been much canted, and they show that the seats are in their original position. Another double seat, which was found near the church during the first week of the excavations, and is the best preserved, is shown in *Fig. 28* (see PLATE IV). It has precisely the same measurements as the double seat at *K*, and is worked smooth on the left-hand side only. It is thus plain that this seat was carried from *K*, where it originally belonged, so that the series of five seats was

<sup>20</sup> [The axis of the threshold of the Pythion and of its altar or statue-base appears to intersect the centre of this platform. If we take the platform as the site of the chief altar, the unusual and unsymmetrical placing of the doorway of the Pythion may find a possible explanation in the desire to leave the line of vision unobstructed from the statue of Apollo to the great altar of the deme.—T. W. L.]

originally placed as shown on the plan.<sup>21</sup> The length of the base is 3.55 m., the combined length of the two double seats and one single one, 3.48 m. *L*, *M*, and *N* are rude walls of uncut stones. *O* is of the same construction, but, on account of its shape, is more interesting. The length of the straight portion *ab* is 10.60 m. At both ends, the walls *ac* and *bd* are carried out at approximately the same angle, each about two meters long. *e* and *f* are short foundation-walls intended to support the slab *g* of corresponding dimensions, which was found near them. I do not see how this wall could have formed part of any temple-building, nor does it appear to have anything to do with a peribolos. Can it be part of a rude structure for theatrical representations?<sup>22</sup> The slight eminence behind the marble seats would be an excellent sitting-place for an audience, commanding a view of the plain of Marathon and water beyond between Aphorismó and Argaliki on the left, and of the sea between the coast of Attika and Euboa directly in front. The wall *M* cannot be part of an original *choros*, or dancing-place, for various reasons. It is not a continuous curve; and, if it were, it would meet the hill behind the marble seats before becoming a circle. If it is taken as a wall of the orchestra, the seats for the priests come in a straight line across the centre of the orchestra. Such an arrangement is unheard of in any known Greek theatre. Still, the theatres in the rural demes must have been



DETAIL OF ORNAMENT ON VASE.



DETAIL OF CAP.

FIG. 29.

<sup>21</sup> [In a line with these seats toward *I* was another with a rounded back: total height, 0.95 m.; height of seat above ground, 0.38; width, 0.71; horizontal depth of chair outside, 0.57; depth of seat inside, 0.34; width of seat, 0.48. With these seats one may compare the four *in situ* at Rhamnous, described by Lolling, *Mittheilungen Inst. Athen.*, 1879, pp. 284-6. Others existed originally beside them. By their inscription, they were consecrated to Dionysos, and this has led Lolling to conjecture that they stood before a sanctuary of that deity. At Ikaria, I would suggest that their site was that of the deme agora, of which mention is made by inscriptions in other demes (*C. I. A.*, II, 571, 573). We sunk a trench in front of these seats toward the wall *O* to a depth of 3 meters: only ordinary soil was found.—A. C. M.]

<sup>22</sup> [Or the *λέσχη*, as in the deme of Αἰξώνη, *C. I. G.*, 93?—A. C. M.]

rude affairs at best, and may often have differed very widely from generally received principles of construction.<sup>23</sup>

Besides the remains *in situ*, there are on the ground many architectural fragments, both structural and ornamental, including some good akroteria. Two drums of fluted poros columns were found. One was broken at one end; diameter of the other end 0.42 m. The second drum measured 0.41 m. in diameter at one end, 0.42 m. at the other. There are also some fine examples of Byzantine decorative ornament, which would be of interest to students of that art.

PLAN II shows the remains of importance found upon the second site where excavations were carried on. *AB* is a well-built wall, 13.65

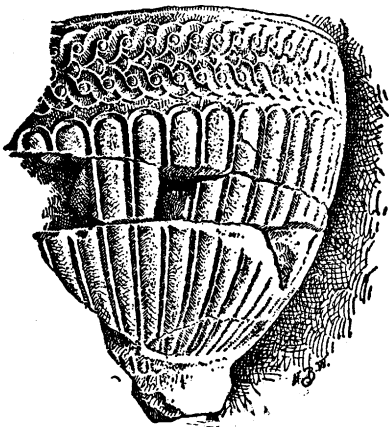


FIG. 30.

m. in length. The lowest course, made up of well-finished blocks 0.40 m. high and averaging about 1.36 m. long, is still *in situ*, though some of the blocks have slipped toward the decline and are somewhat out of line. There are blocks forming a substructure under the east end, but the west end rests directly on the ground. Upon this foundation rested two courses of blocks set upright. One of these, 1.85 m. long and 0.38 m. high, is still in position. *CD* is a poor wall of unfinished slab-like stones, 17 m. long. In about the

middle there is an opening, perhaps the entrance to the enclosure. *E* is a base of mica-schist blocks upon which stood the column that now lies stretched out on the ground over a space of ten meters.<sup>24</sup> This column consisted of seven unfluted drums secured together by iron bolts. The holes for these bolts are of peculiar and ingenious shape for securing firmly the lead by which they were fastened, when once run in and set. In the top of each lower drum there is a socket about 0.15 m. deep, 0.05 m. broad, and about 0.15 m. long at the top but narrowing down at one end for about half the depth and then widening again. A small channel for running in the lead communicated with the socket

<sup>23</sup> Some of the walls mentioned may have been terrace walls.

<sup>24</sup> [Cf. PLUT., *Vit. Isocr.*: αὐτῷ δ' ἰσοκράτει ἐπὶ τοῦ μνήματος ἐπὶ τῶν κιῶν τριῶντα πηχῶν, ἐφ' οὗ Σειρὴν πηχῶν ἑπτά. This was near Kynosarges.—A. C. M.]

from the outer edge of the drum. The corresponding socket in the bottom of the upper drum is not so long, and is a plain cutting of the same section throughout. The uppermost drum is ornamented with a narrow moulding (*Fig. 29*) and has on the top a circular socket 0.55 m. in diameter and 0.03 deep. Lying exactly at the head of the column, as it lay on the ground, were found fragments of marble which make up a large vase-shaped object with beautiful guilloche and fluted ornaments

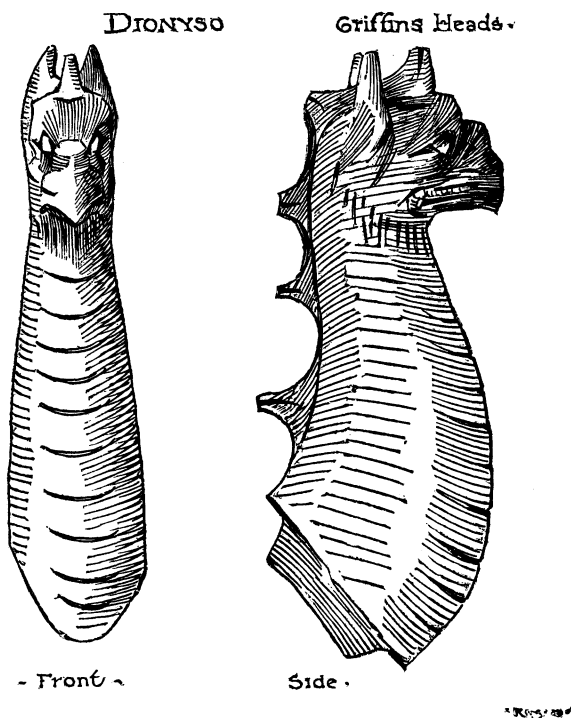



FIG. 31.


(*Fig. 30*). Close to this spot were also found two griffin-heads with a portion of the neck (*Fig. 31*); and a third head was found below the wall *AB*. The whole of the ground between the two walls *AB* and *CD* was thoroughly cleared, but nothing else was discovered. The few objects mentioned are accordingly the only materials from which to form a conjecture as to the occupation of the site. The enclosure lies exactly on the line of the ancient road leading through the valley to Ikaria. Two vases similar to ours are shown on a Panathenaic vase

set up, apparently as votive offerings, on slender columns.<sup>25</sup> For the decoration of such vessels with griffins' heads, we have not merely literary evidence, such as the krater dedicated by the Samians and described by Herodotos (IV. 152) as having heads of griffins ranged about it at intervals, but extant examples, as, for instance, two bronze kraters in the Vatican Museum, one with six griffins' heads turned inward, and another with five heads facing outward. Our griffins' heads are of a later type than those found at Olympia and the few specimens found in Athens on the Akropolis. Furtwängler<sup>26</sup> has made a careful classification of griffin types, which do not concern us except in their relation to Greek art in general. The griffins found by Schliemann at Mykenai are closely akin to some Egyptian types of XVIII-XX dynasties, which are again borrowed from Syrian, probably Hittite, art. The first purely Greek type presents the eagle's head with wide-open mouth (in earlier types the mouth is always closed or only half-open), locks hanging down the neck, and large ears between which is a horn-like projection. In the later examples of this type, the projection becomes a mere conventional knob. This is the only type found at Olympia. It is also found in many other places, and is shown on the oldest coinage. In the fifth century this type disappears. Its successor keeps the ears but removes the middle projection and the side locks, substituting a mane or comb running over the top of the head and the back of the neck. To this last class our griffin-heads belong, though they have the mouth closed, a still later variation.<sup>27</sup>

<sup>25</sup> SALZMAN, *Camiroi*, pl. 57: cf. *Jahrbuch Arch. Inst.*, II, p. 151.

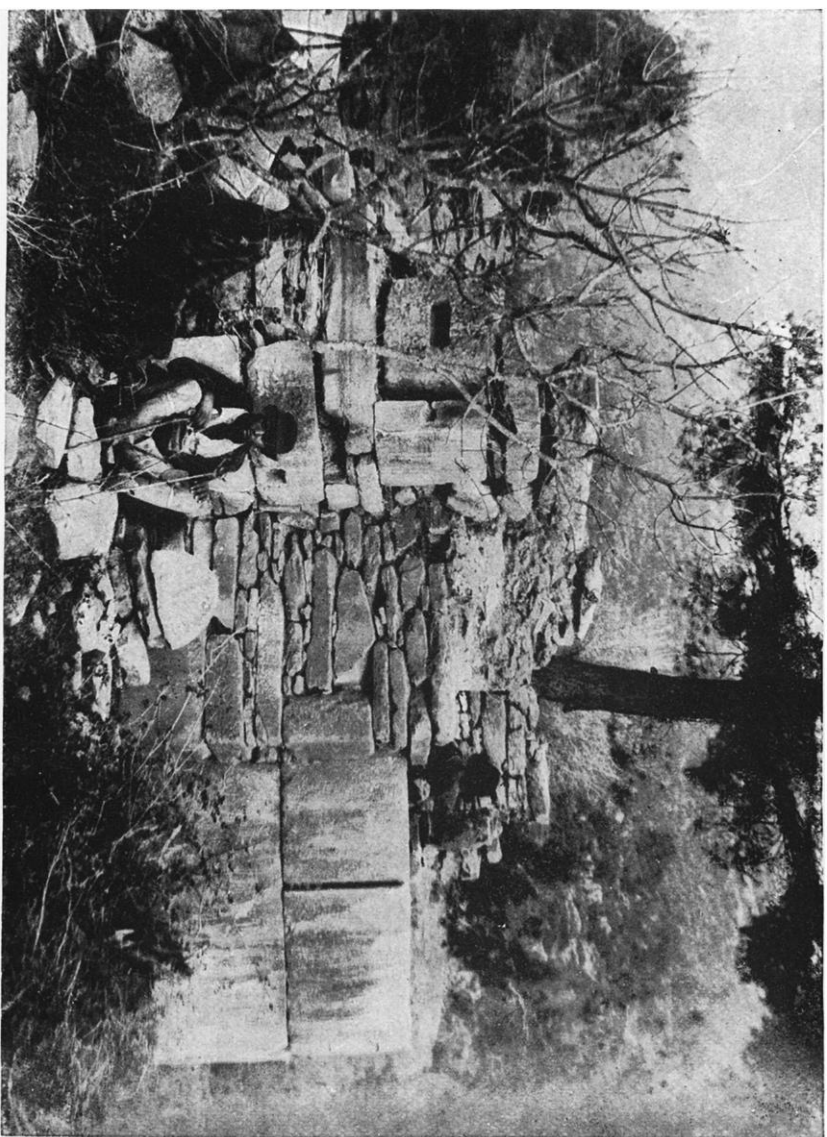
<sup>26</sup> ROSCHER, *Lex. Myth.*, "Gryps."

<sup>27</sup> [The enclosure was situated upon a small ridge running back toward Pentelikon from the ancient roadway, elevated some four or five meters above it, and sloping in all directions except behind. Graves existed on the opposite side of the road; but we found that these had already been opened. Many pieces of marble, some finely cut, lay about. The despoilers had also torn up the foundation of the column in search of treasure, and had dug underneath it. Two large blocks of schist were still in place, and part of a third extending between them. Upon these blocks there had undoubtedly been slabs of marble upon which the column immediately rested. One of these lay close by, a fragment only, and in it was the dowel hole for a clamp of this shape . The vase which stood on the column was composed of several pieces, and within was roughly hollowed out somewhat. We succeeded in piecing together two sections only in height, and only one side of these, less than a half, though there were many other fragments. The two sections were of nearly equal height, amounting together to 0.98 m. measured on a perpendicular; largest diameter, 1.33 m. ;

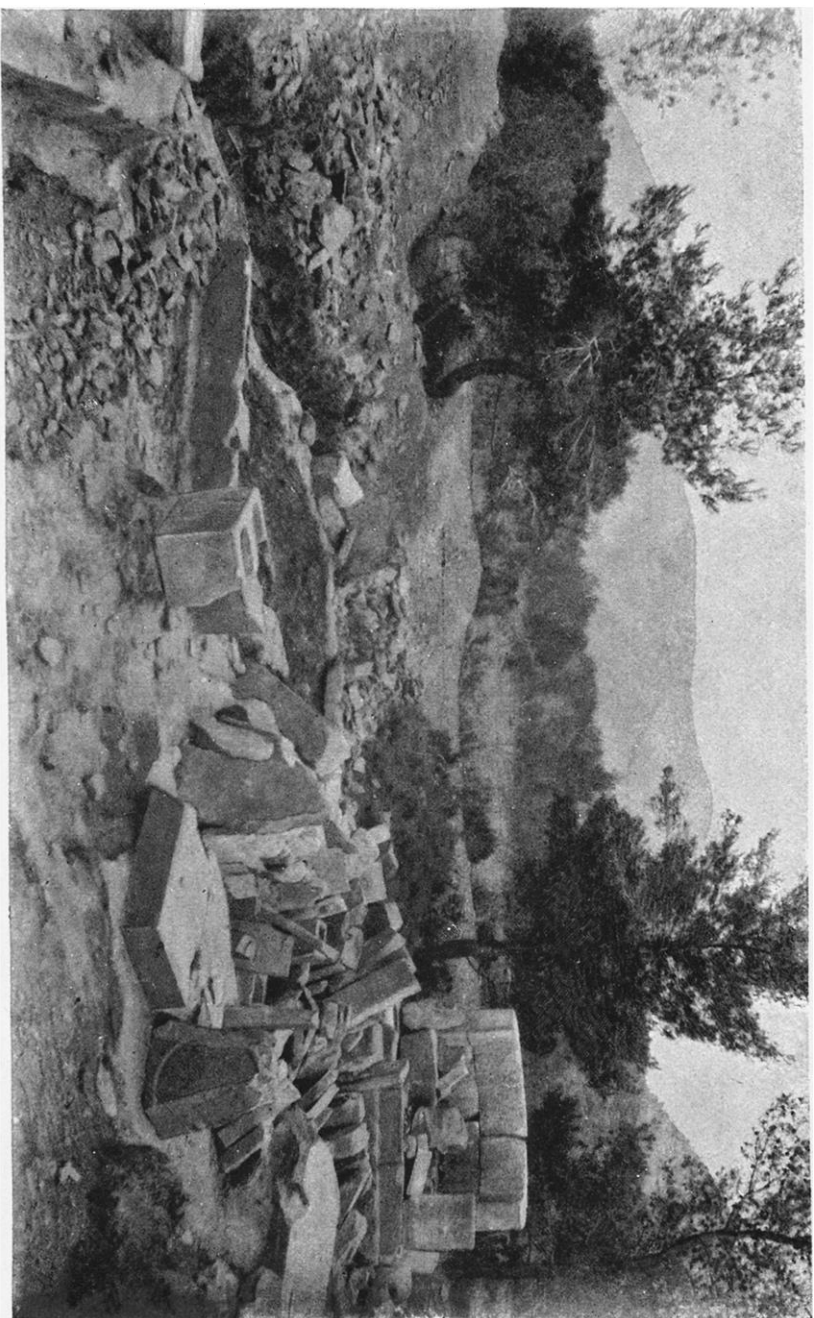
length of fluting, 0.72; width of flutes at bottom, 0.03 m., at top, 0.09 m.; width of guilloche, 0.21 m. Upon the top of the upper section something else rested. At intervals of 0.61 m. on the upper surface, just within the edge, were sockets about 0.08 m. wide, sloping inward about 0.05 m. to the depth of a centimeter. There were three of these on the portion built up, and no doubt the series was continued at equal intervals about the entire circumference. These sockets could not have been for the griffins' necks, as the tenon of one of the latter still exists, and is considerably longer than the sockets, and of a totally different shape. That the griffin-heads ornamented the upper part of the vase as a whole seems necessary, but, to admit of this, the vase must have had a third section, which, being lighter than the lower portions, was secured by means of the notches just described. This section, narrowing above, as is usual with sepulchral vases, would finally give a proper support for the three griffin *protomai*, serving a decorative purpose. The use of such heads in this way is said by Furtwängler to have ceased in the fifth and fourth centuries (*op. cit.*, p. 1771). It is at this period that I place the monument, for many reasons. Not only is this the epoch of the  bolt, but it does not seem to me possible that so exquisite an example of the double guilloche ornament (*Fig. 30*) could belong to a later time. Both in this ornament and in the flutings, the simplicity, purity and perfection of touch exhibit the highest art. The peculiar form of this guilloche is found in a severe type upon the gable ornamentation of the treasury of the Geloans at Olympia (*cf.* BAUMEISTER, *Denkmäler*, p. 1075), on terracottas of Sicily (W. ZAHN, *Ornamente klass. Kunst-Epoch.*, iv Heft, Taf. 16), and is employed by HITTORFF in his restoration of the interior decoration of Temple *T* at Selinous. The griffin with closed mouth appears on coins of Abdera in the first part of the fourth century, and especially on the gold medallion from Koul Oba representing the head of the Parthenon statue of Pheidias. This medallion cannot be later than 350 B. C. and is probably much earlier, and it is claimed by KIESERITZKY (*Mittheilung. Inst. Athen.*, 1883, p. 315) to represent the original most faithfully. Finally, all the buildings that we know in Ikaria show a uniformity in their mode of construction, even in slight details, which brings them closely within a restricted period. Earlier temples existed there during the fifth century, as appears from an inscription; and the necessity for rebuilding within the fourth century may be guessed as one stands near the entrance of the valley and, casting his eyes across upon Dekeleia, observes how completely defenceless was Ikaria against the raids of the merciless Spartans and still more merciless Athenian exiles, in the Dekeleian war. And if I were to hazard one guess among many that might be made, as to the purpose of this unusual monument, it would be that it was erected as a cenotaph, after the return, in honor of the dead of that long reign of terror—Ὅς δὲ μὴ εὕρισκον κενotάφιον αὐτοῖς ἐποίησαν μέγα. XEN., *Anab.*, vi. 4. 9.—A. C. M.]

Athens,  
January, 1889.

CARL D. BUCK,  
*Member of the American School  
of Classical Studies at Athens.*

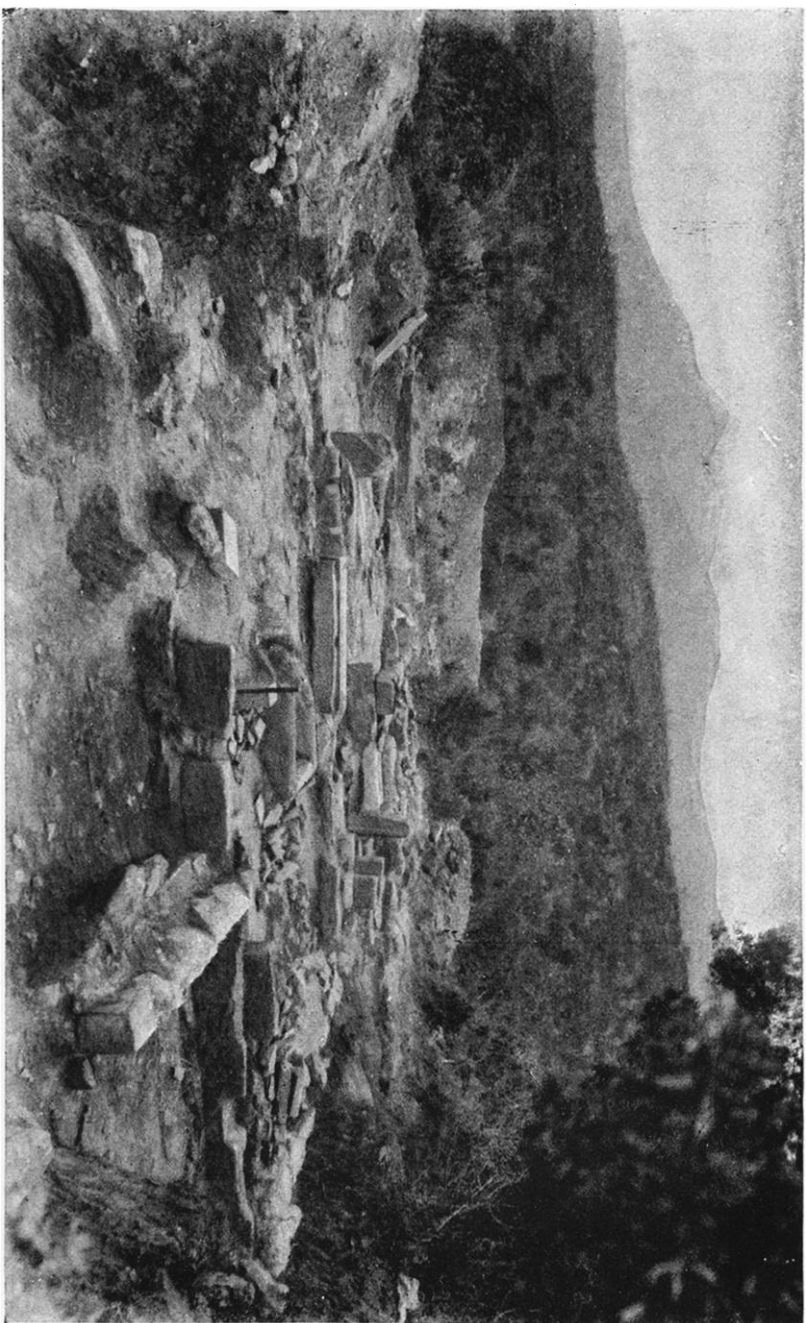


IKARIA. THE CHURCH FROM THE SOUTH (BEFORE DEMOLITION), SHOWING THE CHORAGIC MONUMENT.



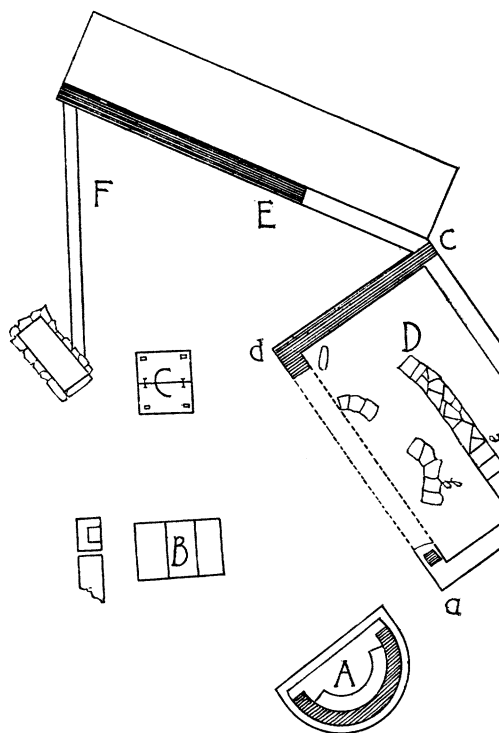
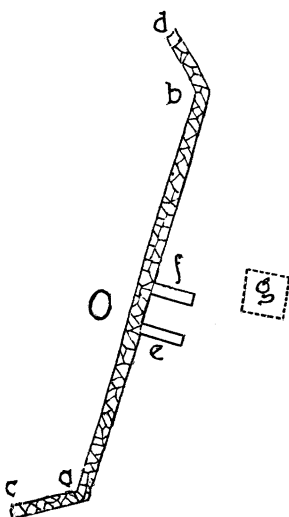
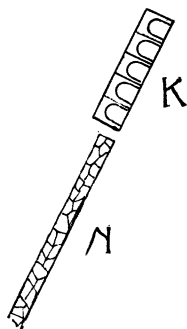
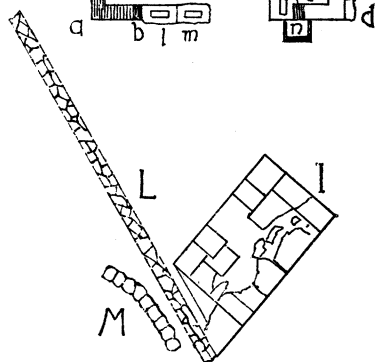
IKARIA. THE EXCAVATIONS, LOOKING EASTWARD, WITH THE CHOREGIC MONUMENT TO THE RIGHT.





IKARIA. THE EXCAVATIONS, LOOKING EASTWARD, OVER THE PYTHION.

This architectural floor plan shows a house with two main rooms, G and H, and an adjacent garden. Room G is a large rectangular space at the top, with a dashed line indicating an inner boundary. Room H is located below G and contains several features: a fireplace (s) on the left wall, a square feature (q) below the fireplace, a central square feature (r), and a long horizontal feature (e) at the bottom. The garden is located to the right of room H and contains a large rectangular feature (h) and a smaller rectangular feature (d). The plan is labeled with letters a through z, with some letters appearing in multiple locations. A compass rose is located in the bottom right corner, pointing towards the top right.



A diagram of a triangular room with vertices labeled  $C$ ,  $D$ , and  $S$ . The walls are represented by thick lines. A dashed rectangle labeled "Column" is positioned near vertex  $C$ . A 3D box labeled  $\mathcal{B}$  is located near vertex  $S$ . A vector  $\vec{r}$  originates from a point near  $\mathcal{B}$  and points towards the interior of the room.

